[redacted]

M2170

Saturday, September 23, 1972

Music, Group IV

Must Remain in Transcription Room

PART I

MR. NYLAND: Walking on the nice floors downstairs makes me almost forget what I want to say. How to start, I mean. I've been thinking about negativity. Negativity destroys. Positivity is constructive. Negativity creates an atmosphere comparable to Zilnotrago. We're all subject to it and we all contribute to it. See, when there is a question in a group and one tries to give an answer and it is well meaning and with the best of intentions, and then the person who has asked the question is half-way interested and when you say do you understand, there is kind of a grunt. Nothing really accepting but, well it's all right, you talk and I've listened but...

That is negativity. It creates in a group a tremendously bad atmosphere. What should be in a group and, usually, what should be for anyone who is interested in Work is a joy. There should be in a person such desire to find out what is what. When we say openness, I mean openness in the expression of aliveness. A real wish to find out what is what because I know what I am. Not accurately. Sometimes it's like a presentiment, an Ahnung we say in German, that what I more or less suspect but I cannot as yet put in words. Sometimes in considering then myself I have a little, little uneasy feeling. Things are not quite right. They should be different. I do not know how to straighten them out.

All of that takes place in ones feeling and that feeling is willing enough to do something about it then, but it can only be open and it does not know what to do. It's really at a loss. And the mind doesn't understand it, not yet. It takes a long time before the mind actually has eyes for a feeling. The mind is interested in himself, if you want to call it, himself or itself, for its own development, for its own enjoyment. Because it can stand a little bit on its own, it thinks it owns your world. And there is very little consideration, then, of the different other things as long as, you might say, the mind is fed. As long as the mind has a little place in your brain, as long as the blood is feeding it, as long as the mind receives impressions, the mind is really quite happy. It doesn't express it then only in the terminology of the mind, in words which sometimes cwan be, can be quite lovely but they are for the mind as an enjoyment of its own expression or, if it is used in order to talk to

others, it is many times to try to convince someone of the mental quality of yourself.

That what really is missing for a mind is a companion. And when the two are together and not in agreement or don't talk the same language, the mind usually will predominate because it cannot stand the silence of ones heart. If on the other hand there is a possibility of positivity existing, first within oneself, this kind of a wish of wanting to, to be alive and to acknowledge the fact of aliveness within oneself. Automatically such aliveness will want a certain expression which sometimes takes place by means of the body behaving in a certain way, sometimes in extreme cases, you might say, jumping up and down, elated, because of a certain prospect that the mind does not as yet formulate but which the body already feels ahead of time and knowing then that something is going to be, it communicates with the feeling and then it takes your breath away because it is an expectation that is going to be quite lovely. And many times, of course, the mind doesn't understand that and has a few words which don't fit.

It is the atmosphere, I say, which is created of expectancy when, in a group, one talks about Work. When people come who are anxious to find out something for themselves which they can use and which belongs to them if they are in the right kind of attitude but do not belong to them at all, nothing of that kind of information, does not belong to them if they are not open to wish to receive it.

How can one kindle it? That is really a problem. How can one face a little audience and how can you communicate something to them so that they, as it were, start to live a little better, to enliven themselves, to become more fired? We talk sometimes about pilot lights. They exist in every person but you don't know how to turn them on. You can draw people to you because of publicity. It does not mean you turn them on the real sense of the word. When they go home and then they remember and then they are excited because they have been in touch with something that was quite lovely, then it starts to overflow, then also they can find words for it because then the mind has become subordinate to the feeling.

So here is one way by which that kind of a noncooperation could be solved, that is, to increase the feeling. The increase of the wish for life, the--to increase the wish to communicate, also to increase the possibility of being affected by other emotional states with people one is working with. The possibility of taking from them that what you really

need in order to augment for yourself not only the quality but also the quantity of the amount of emotional energy which could be there. When it is there, and particularly when it can be generated by means of working together physically, the mind has to take a back seat and then there is an overflowing of that what sometimes it's called lust for life, a desire, a real desire of wanting to continue to live, a real desire to find out what makes one, what makes obstacles in the way of such possibility, of such development. The emphasis is more and more on that what one really wants and wishes and the openness, then, in that form of expectancy pushes the mind away because first you want to know if a wish can be satisfied. Too soon we speak about intellectual Work.

One must lay the ground first for communication. I've said many times that it is necessary that if one speaks you have to inspire trust, that kind of confidence on the part of people that they are willing to listen to you because there is something flowing out from you in the form of whatever may be your particular way of speaking or the way one is or the way one exudes that kind of, more or less, enthusiasm, of that ability to communicate that what makes one alive oneself so that it can be felt, not necessarily seen, but felt and to be within oneself overflowing without anyone else knowing that there is such tremendous force within one. It can be self-contained, but for oneself it is as if it is bursting out and wishes to find a current through which it can flow or some means by which it can flow out and be communicated, even if it is not reaching that what perhaps could be reached, the fact of the existence of oneself of an emotional state is of tremendous importance. Simply by the mere fact of existence there is an emanation from oneself.

A radiation is that what is communicated by certain means. An emanation exists and does not have to have any means. Still it is communicated. The means are different. Radiation has a lower means of communicating. It is useful. It can be done in words. It can even be done by looking. But emanation does not use even that kind of language. It just happens to be because one is. If, in connection with a group, in connection with a win--wanting to answer one could communicate that feeling so that one fi--feels that such a person is spirited, Begeistert, that he actually is alive because he's talking about something that is of fundamental importance for him and because of that kind of communication one sits up and takes note--notice because it is important then that such a thing when it happens is not going to pass you by. Something extraordinary can happen and it does take place

when one is open for it and all further thoughts and whatever there may be in your mind for the time being simply stands there and is not going to attack you at all. It has no chance because there is a predominance of that kind of an overflowing, wondering, almost an astonishment for oneself that one happens to be at such a time, that things flow through one as a channel, not knowing even where it comes from or even where it goes but it is a fact that exists and one is even elated.

That is why I say the joy of wishing to talk about Work because it is an answer. It is something that is of use, something that gives you something that you can actually put to practice in your life and can answer certain questions for you which always have remained a little bit in doubt. Something is opening up because the curtain for certain secrets which always were hidden is at least partly lifted.

This is what I feel, that sometimes it can take place in a meeting when it's communicated by the person who happens to talk, when he indicates that what he talks about makes him alive, that it is worthwhile in his own life and that he wishes to talk about it because he wants to share that kind of a joy. And that requires on the part of the audience to wish to listen because something then is taking place and can continue to take place within them and they have to be open and not just, as I say, a little bit grudgingly acknowledging that perhaps an answer may perhaps be used sometime later or whatever it is. No, for heaven's sake. There is absolutely no reason to talk to such people when they are not open for the wish, really to do something about it themselves and take it in. Because you see what is necessary is a realization that this kind of a Work that we talk about is the acquisition of a dexterity. I said that the other day. It is something that has to be done and one doesn't know how to do it but you have to encourage them.

You know, when one studies piano and you have to go through exercises and ba ba ba ba ba ba ba ba ba ba ba ba ba ba and you have Schmidt and Heller and Clemente and all the different people and you have to sit down to the piano and make yourself do it because you have an aim. You want to play. You want to find out what it is that really made Beethoven write what he did and others that you are interested in, but you have to go through the--a little bit of a school. When one wants to find something that is an outing--an out of ones life which is a, a result that finally can be reached and then, having reached it, gives you a breadth of view of your life itself and starts to clear up gradually the

unconscious states which always have been there. It is a joy then to be there and to see as if something all of a sudden starts to happen.

I may have mentioned it to you. It reminds me of it. Once in Java I went up, climbing mountains on a horse and there was such, there is a particular section where the fog early in the morning hangs down over an old crater lake, very large, large dimensions. One comes quite early in the morning, before sunrise, up there to the id, ed--to the edge and you wait. And then when the first rays of the sun start to touch and come across this crater edge and the fog is there, the first rays just like a curtain, the whole fog is torn apart, as it were. It simply is as if a curtain actually is torn open and there within two minutes there is the whole vista, panorama of that what you see in front, little mountains and hills still within this crater lake. But it is light. All of a sudden it has disappeared. It was there when the sun wasn't there. The fact of the sun, just that light touching it, was enough to cause the mist to disappear.

This is what I mean when one all of a sudden comes to the conclusion that something worthwhile's going on for which you have fought or wished to have an answer or maybe for some time. And then it happens. But when it doesn't happen, it means that one sits there and nothing's really stirring within oneself. Everything seems to be quite equal to anything else. It doesn't matter one way or the other. There is no interest--there's very little interest. There is no desire sometimes even doing anything in ordinary life because one has no aim at all, not even unconsciously, not even desire to get up in the morning and to see what you can do in the garden when it is that time of the year, or that perhaps you can read a book because you haven't had any chance during the day, you were too busy, or you want to talk to someone because it's their birthday early in the morning and you want to say Happy Birthday to You because you want to find something to communicate and to share whatever your state is with someone else.

This is what I'm talking about. That is what I would like in meetings. That is what ought to be there, the realization of something very, very much worthwhile, but for that you have to have enough blood in a turnip to be able to squeeze it out and when it isn't there it is useless because it becomes intellectual. It becomes trying to convince a person against his will. There is no going along with you, not with anyone, when they are in that kind of a state. You walk alone. You remember the EMMOS people, walk one mile but

then voluntarily walk the second mile because in the first mile something was started, and the realization that it was worthwhile made the person go the second mile because then perhaps , you know, that what was before the Temple in Egypt, that was going to be lifted and you were going to communicate something within yourself with that what is outside much and much larger than you were. There were secrets to be disclosed, there were possibilities of a further lease on life, a wish to continue with it and in that having a hope and full expectancy that the joy would be paid for by the means of Working on oneself.

How can one instill it? How can one be in front of dead potatoes? In the first place, don't talk about Work. It is not worth it. Otherwise you become too intellectual and we're drying--trying to get away from too much intellectual--intellectualism and Hasnamussian explanations. More and more I'm putting the emphasis on an emotional attitude that is based on the wish of really wanting to grow up. The realization that one is still small or that it is necessary that some kind of food goes in a certain direction where it usually hasn't gone as yet ~~and~~ OR where the growth is stunted and the realization then that it is because perhaps Mother Nature doesn't allow one, but that something then starts to function which is not natural and then contradicting even what Mother Nature tells one, say don't try it because it won't work and the damned fool that one is, one tries it and it does work.

This is what I mean by the expectancy of the impossible, that it will take place, that kind you say it, belief, and it is something that one hopes for, but when the belief cannot be changed into the actuality of an experience, of course, not even a belief will exist. But if there is a little bit of a grain of something within someone and there is kind of a question that has a little tonality of wanting to find out a little bit even if perhaps some of the ex--experiences they have are not entirely in the direction of Work a la ABC, one does not kill that kind of a little spark. You have to encourage it, to see what can be done with it, and to lead it in a certain direction.

When one is a little down and out for oneself because of negativity in thought and feeling, the easiest to overcome is the feeling because one can have, as I say, desire for wanting to live simply by walking and ad--admiring and respecting that what one is as an ordinary human being, capable of a variety of little things including dexterities to make things, that then one comes to oneself.

Now you see, when I say come to oneself, that has a very special meaning. Coming to yourself does not mean as yet Work. It means only I'm reminded. I stop the variety of different things I'm engaged in and I don't want to pay attention to them because I want to come to myself. If I can, the more real myself is the better it wi--is for me if I could come to it and consider it and contemplate it and say, this is me.

What one misses in meetings is much simpler descriptions of Work. Always this question: the result. The result is always the knowledge that I exist and that it exists, the knowledge of something that I call myself with my name, that it is alive and it is behaving and doing and is engaged in a variety of activities, and I come to the realization that this--what this is doing, this me, this personality, that's it and nothing else then only perhaps I recognize what I have done. Perhaps it is new to me but the fact remains that that belongs to unknown territory that I perhaps know but this time I start to look at it from a little different angle because many things have dropped away which we, in a general way, simply call conditioning, and the freedom from such conditioning to see facts bare as they are without any particular kind of protection, no protective coat, just as they are, it's not only an interesting thing but it is something that I really have never seen of myself and this is what I mean when I now come to myself.

I want to come to that self which is completely free from all adornment. If it is meant in that sense it becomes Work because then an effort is made that I say effort. But what is effort when I am in joy, when I wish to have attention that is already there in my aliveness of myself that I become not only attentive to what I am but I am fully convinced that I know that I exist because I am alive and then I wish to use that for the purpose of an awareness because I say, that what I know, that is in existence already, is not as yet to its fullest extent useful to me because it is not as yet completely truthful.

This is the search for truth which, you might say, is like an effort. But the energy that is available already because I happen to be alive and I happen to enjoy that kind of life because what else will I do? Die? Not when I still feel that I ought to live and that there are many things to live for. What is more important than to live for myself without doing any harm to anyone else, to be selfish in that sense when it becomes self-centeredness without affecting anyone around me. I've said many times I keep on breathing as long as there is air and I don't take it away from someone else unless we happen to be in very close-up

quarters, of course, where there is just a total quantity of air available for the many people and, of course, then I have to think should I even breathe because I might take it away from someone else. But usually I don't have to. My life force is my own and I can use it and it is not that I have to be afraid that when I use it I take it away from someone because they also have that. In their healthy body there is life. There is a desire for wanting to express it and I don't object to them doing that and no one can object to me doing it and since it is joyful to me to be alive, where is that effort?

The effort is only a change of a certain kind, an emphasis which becomes placed differently. Sometimes I say the effort is from outer life to inner. Sometimes I say it is from thought to awareness. Sometimes I say that it is from solar plexus to heart. Sometimes it is a difference of a level of being in which I don't have to climb because there is already so much energy I say it is overflowing so, of course, by changing the direction it will go up. Almost because of its momentum of my enjoyment in the fact that I am alive I then can change this thought process, this ordinary mental capacity of myself, into an awareness of an acknowledgment of my existence the way I am as a bare fact, completely free from all kind of interpretations.

I say that is no particular effort. It's only a redirection of the attention that I already have and this is what I wish. That is what I want to see in someone who is listening. I say, Oh, is that it, really? Is it that possibility for me that at a certain moment I could be aware if I only were reminded at that moment that that is what I ought to do? And the answer is yes, that's all you have to do. No more and no less. Do it because nothing at that moment could be in your way when you feel you have life within you and you want to make sure that that life is understood. Of course, there has to be the wish. Of course, there has to be something that you say, I want to do because I want to learn. I want to learn to play piano so of course I concentrate on the exercises. When I want to learn how to write, there was no maybe about it, you know, when you had to write with a pencil and there was the index finger and it was crooked because you pressed it too much but you were so intense because you wanted to write the word right and then the teacher comes along with a little ruler and hits you on the index finger, the knuckle, you know? Because it was not comme il faut. You should learn how to do it and there was no acknowledgment of my intention and, of course, in my enthusiasm to wish to learn how to write, I was hurt because that was not

the proper way of teaching.

When I say you are alive, now purify it. Now try to see yourself the way you really are, now try to come to the truth about yourself. You see you have to make such little attempts because you're still interested in yourself and experiences which you haven't had. I say it is adventurous to be able to say, Work is for me because it opens up tremendous, a tremendous country I don't know anything about. It gives me solution to mysteries. It gives me something to stand on because I have been floating too much.

all caps?

This is what I wished that we gradually could accomplish, that we really could talk to each other on that kind of a basis, that we say, isn't Work wonderful? Isn't there something so very beautiful about it, how it can be connected and combined and understood, how the different things elucidate each other, how, because of such connections, there is a whole embroidery of the possibilities of psychology and science and art and religion connected, all within one, all of that within me because of my mind and my feeling, now understanding the desire on the part of my feeling, the mind gradually starts to crawl back a little bit and say, what"s this? What is this that is going on? It has learned its lesson. You see it was so unconscious and it was so conceited. It is knocked out of the mind because it has to realize that the feeling and an emotion can exist without it.

All animals, practically, exist that way. They have instinct but not much of a mind, not the way we have it. We have a mind you can reconstruct and build on top and top and top of each other. An animal cannot do that but they are fortunate because the other two centers are much more balanced between them. Because of that there is an equilibrium in an animal which we haven't got. Our mind disturbs it by keeping on thinking and thinking and explaining and trying to tell what is really better. But when it gets knocked on the head, when it sees there is beauty, there is loveliness in an emotional state, not knowing even how to find words, the mind starts to say, But it's a different kind of experience that need not be expressed in the form of words or formulations. You might say that the mind at first--in the first place, then, starts to think. Really think. About itself. Of what it is for. Not then the accumulation of little words strung together in beautiful philosophical sentences, but really thinking about what is taking place now because here the mind, always wishing to be king, is dethroned and that what proceeds, that what continues now to, you might say, require attention and demanding attention, is something entirely different and the mind, when it is still

sufficiently young and flexible, is in admiration of that existing, I would say, almost falls in love with an emotional state, then wishing it, the mind starts to study. It is affected.

You see, how does one wish to continue to study piano? By hearing Paderevsky or someone, Rachmaninoff, play. By hearing something. The stimulus which is there--music of an orchestra, whatever you want to go by, whatever you prefer, Wagner or any one of the operas or holy, sacred music or Bach or whatever it is that attracts you. When you can sit quietly and listen and then say, But what affects me? And is it possible for me even to listen to it and to translate it into a desire? Maybe I can play also. Maybe I can try. You see the mind does not enter into that. The mind is perfectly willing then to say, All right, you study. You, mind. You go through little necessities. You will have some obstacles, but you have to grow up because you are so small. The realization of the mind being so small, being so inappropriate even for a real man, that is a revelation that comes to one every once in a while in stupidity realized how can a mind sometimes be so stupid when it has so many possibilities and could, if it only knew how, connect different words together in different ways so that then they would make different kind of sense and then a different kind of philosophy would be written.

You see what Gurdjieff has done is to take the mind apart and put it together again. He's really knocking us in saying, You are a slug. You're just a little bit of an animal, creeping along because you mind is not there. Instinct, yes. And smell, yes. Certain things that can give you direction so that you know where is food and you can keep on living. But the wish for a slug to become different--it doesn't happen so often. The wish for a mind, particularly when it has already been developed, where it already has had certain training, when it is psychologically already so brilliant is so stupid, does not know what to do with it then only repeating itself and very little originality is still left then only exceptionally it happens to come out.

One returns with the mind to a state of adoration of beauty, I say, of the acknowledgment of that what does exist. Sometimes, of course, I've said a sleeping beauty, of that what is hidden from us, not from sight but hidden from seeing that what is--could be manifest because of sleep.

What are the potentialities which are asleep? What is it that we could do to wake them up? What are for a person the possibility of actually growing up, to develop and to

have something worthwhile that will carry him across the bridge of fa, regardless of whatever the weather may be or the storms, but he is carrying that what is needed for him and he wishes, when he gets to the other side of the shore, to start to talk but this time in language--like the twelve apostles talked the language on Pentecost which no one understood but only could be symbolized with a little flame above their head, indicating light was taking place or, rather, they were enlightened. That's all that one would know, looking at them like from an audience, seeing things happen and not being able to explain it, to become devoted to that what is re--I say, is lovely and then to see where can I find a place in regard to that?

In the first place, of course, I have to keep it intact. I could not soil it. It is not mine, not as yet. I wish it but I cannot touch it. I have to admire it from a distance. I have to find ways and means of how to help to maintain it and, if possible, how to help to make it grow further. How can it be--become sympathetic to me because how would an emotion look in a little bit of a mental facility? It would almost say, Who are you? You have no knowledge. You don't even know where things live. You have no interest even to find out because you are closed up in your little cranium and you hardly get out, you don't see life. You let life come in, you digest it in accordance with your visions or whatever is that are the sense organs telling you this and that and that is there and you have a little memory, but what is it that you really want? When you come in contact with that what is beautiful, how can you even describe beauty? You try to become a poet and use words and you have to use all kind of, stupid kind of combinations in order to make it understandable, but for yourself perhaps you do understand it and someone else does not know your language as yet, and that is the trouble. We don't understand our mind's language as yet because it is all different for different people. That's why it's so necessary to establish, first, principles of Work, to start to understand in simple formulations what is really required for the development of a mind. (All right, Bob?)

End of Side One

MR. NYLAND: You might say sometimes, you see, that the emotions are ahead of you, that they are further developed. Of course, when it is compared, they are still equal on the same line, but the potentiality of an emotion is there because there is already a momentum established and the mind doesn't have that and as soon as the spring is loosened, that

what is beautiful can come to the foreground when it is not interfered with by all kind of conditionings that the mind says you ought not to and you cannot do that because it's against the law or against certain cultural forms.

Within yourself, by yourself, when you're all alone, there are no further laws but you can be what you wish to be then, without shame. That is how one practices ones emotions. You learn to become acquainted with wanting to feel them and to try to express them in a certain way but honest, for yourself, to give food to that what you feel is right and what can be deepened and really you need never be ashamed of because it comes from the right place of you. That is your desire for continued aliveness.

Don't let your mind come in into that inner inner chamber. It doesn't belong there as yet. It has to go through long periods of the acquisition of dexterity. And when one talks about Work and the different aspects and the different ways of how Work can be applied by--in ordinary life, in unconscious states, one simply talks about how do I make this 'I' that may be there in the beginning and maybe as a flash and having disappeared again, I wish it to be there time and time again for that 'I' to grow up, but it takes a long time. Hundred times. Thousand times. That is the dexterity that is necessary. That is the tonal scale that I have to look for finger exercises in order to limber up my fingers so that they can then play what I feel. That is really what I want. I want my mind to become an organ that can actually express my emotions. But it ought to have its own language and, interestingly enough, 'I' can understand that when it is endowed with this desire to be useful to me, really to care for me as I express a wish to grow up. Then when the mind starts and starts to realize that it then becomes a question of devotion to the possibility of real growth, then it goes really much faster when obstacles are removed and the constancy of a desire is there all the time and the opportunities which are given in ordinary life are so many-fold that I don't have to hunt for special conditions at all because every time I breathe there is a possibility that something in me could a--be aware of the existence of myself, particularly because my breathing indicates that I am alive.

But I don't have to consider my breath. I know I'm alive. I can use different manifestations of my body, but all the time I want aliveness of myself, the fact that I exist. My posture will remind me of it but what is th--my posture? It changes all the time anyhow and when I walk from one place to the other, I make movements, my body moves, it is not

still, it is from one place to another, but during such time that is consumed by me I select out of such times the seconds in which I can say, You are right to change over into the awareness of a moment.

That, I say, is the simplicity and that will help this particular 'I' to devote attention to the brain and, having been located in a certain section of the brain, it then starts to take walks around. You see, it's no longer afraid of the neighbors, but it wants to find out what is taking place with this brain. Why is it thinking the way it does? Why is it conditioned in certain ways? Why such associations through memory? Why can't memory be facts alone, first, and gradually strung together in a continuum of an existence that this 'I' could become aware of the manifestations of a man which is then acting and behaving in accordance with more truthful expressions of the reality of himself.

That is the task of 'I', to learn. Steadily, continuously, without stopping, without washing--wishing to stop, being out of breath because one has an aim, all the time remembering: I must learn how to play on my inner life. I must learn how to be in devotion of that what is beautiful for me. I must learn how to become meek and humble in the presence of that what is great. I must learn how to find my own place, meager as it may be, but a place because I was born, I have to have a place, I am entitled to that and then, when I'm there on my place and I realize what I am, then I will show the world. Of course I don't say it that way. I don't want to show the world. I want to show my world what is the relationship that I aim at.

You see, this little mind wants to start from a slug condition to become a king. You see the realization of that, it is just extraordinary. It is inexor--exorbitant. It's unbelievable. The audacity. That the little bit of a mind thinks in such a manner that it ought to become conscious. One doesn't want to believe that at first. Such audacity. Because what is there to go by, I say, particularly when the mind has already developed a little and it's a little conceited, when one cannot get rid of this kind of self love because it is located in the mind and formulated time and time again by oneself as well as someone else, not particularly well-meaning friends, mostly those who want to get something for nothing because of admiration. They will think that I then am in a good state of kindness, that I will part with gifts which otherwise I would keep, that I would lose my mind in order to tell others that I so-called love them and therefore I ought to show that I am already, already a pseudo-king and

I can give away that what seems to be superfluous. This is Hasnamussian. This is the utilization of Work for different purposes, not purposes inherent in the aim for Work but for purposes of self love and becoming admired and sitting on a throne and forgetting that one used to be a slug and that one remains a slug with continued self loving.

Such realizations must be brought home in different ways because the road is not easy and it is a long one and the desire to reach a little bit further than one can is always with a person who is impatient. One has to understand how much patience is needed but at the same time it has to be a continuous effort, chasing after that what is impossible to make it possible in timelessness, to see what one ought to do but then having in, in mind, in ones mind the constancy of the beauty of an aim.

You see, one starts to change. This 'I' changes the mind as it is. It starts to affect it. It keeps on. This time the mind radiates because it's in the presence and in contact with the mind itself and the 'I', did I say, 'I' radiates. The 'I' affecting, as a mental functioning, is on an equal basis at first because the understanding of mentality. Then reaching out by showing, by example, how is objectivity expressed. The mind starts to find out a little bit more and it will go to its head because it is not familiar as yet with such things. They are still in ones heart. The heart starts to feed the mind, not the other way. It starts to go up and says I expect the mind to be what--where I wish it to be.

You see, now, the beauty is conscience and conscience needs help, needs consciousness, needs light and needs guidance, needs strength, needs determination, needs insight into that what is needed and the ability to do. Conscience wishes a will to come from consciousness, going through conscience, leading to the execution of a man, that is, the executing by a man of the wish of ones conscience and the insight of ones consciousness. This becomes the ultimate aim for a man because he has tasted now of the beauty of conscience. He wishes now the strength of consciousness. He has already in his conscience the wings of an eagle. He wishes for his body the strength of a lion. He wishes for his consciousness that what is the expression on his face, at first, and such expression which then starts to penetrate so that the whole head becomes one in such expression, indicating that there is not only desire but there is knowledge and that the two together then will give the wisdom which is required to meet God in time.

Of course I talk about positivity. I talk about the elimination of such negativity which is

always in the way and, as I say, always destroys. The negativity belongs to this earth. The earth is the acme of an example of destruction. It is always that way in nature. It lives for a little while and then it dies out. It tries to maintain itself sometimes. Sometimes it fights amongst each other that the different forms of life, and there is a great deal of cruelty, but in the end it all dies and nature rejuvenates by means of seeds which then can start to grow but it is like a new generation. It is as if one cuts off some trees and the little bits of seeds or whatever there may be as early saplings start to grow up and form again and again in the long run a big red--redwood tree. But also they die and nature always in that way destroys itself.

Man thinks that he can maintain nature by his culture and also his culture dies because he doesn't know the key how to maintain it in the perpetual mobile. The key comes only form the understanding of timelessness, from that what exists without being destroyed because Heropass does not exist in timelessness. Heropass never existed in infinity and for that reason, trying to see what can be the motivation of the existence of certain things now existing and apparently be subject to time and then being lost and, in destruction, having to reappear again. Man, also, is subject to exactly the same law, that he has to die in order to have a chance for reappearance but the reappearance is not equal to plant life or animals bringing forth exactly the same as was before and the same species. Even in plants there are certain indications of mutations, that is, the beginning of a new species, completely fr--strange and different from the original and it is almost a strangeness of nature, a quirk.

Man has exactly the same possibility. If he dies naturally his children will continue to live. Aside from the fact that for his own Soul he may have to go through different lifetimes and again and again be subject to the laws of destruction, that finally and unless he finds the solution of what can counteract destruction and what can maintain the positivity, that it all depends on his attitude towards himself whenever he wakes up and sees the true value of certain things and the untruthness of others, that then his determination will be: if I wish to continue to live I can never be negative. That is the conclusion. Negativity is a loss of energy which doesn't do any good to any one and creates a tremendous amount of harm.

The totality of negativity among us as a group is stupendous. And those who wish to Work and those who have a desire to grow, they are affected by it, knowingly or not

knowingly, when it exists it affects those who wish to Work. And sometimes they have a hard time and they don't know and they think maybe that there is Solioonensius or maybe just a little temporary Zilnotrago, but in reality it is many times the negativity that exists in the form of distrust, or not wishing really to do and in that sense, of course, not belonging to a group at all. And still, when they are there, and they have their affect, they, as it were, should be responsible for what they are doing but they are stupid because they don't know. Their eyes are closed and they think even that they are entitled to their own negativity. They are, for themselves. Let them live with it and let them die with it and let them be destroyed by it. If that happens to be the case, maybe unfortunate, maybe not, but in any event there is no reason to quarrel. But if one can see that whatever there is in unconsciousness, that is, when such states are maintained in unconsciousness and nothing is really done to counteract them, how then such states as an atmosphere start to affect other people who are perhaps a little bit on the verge or just about entering into the new land and they wishing to work and then finding that there are certain forces of attraction pulling them down and not knowing why because it is not their fault, not knowing why such obstacles exist, it is terribly difficult for them to maintain a desire that they say, But I wish to Work and it seems impossible.

It may be caused by many others who have, I call it sometimes, dirty thoughts. Any kind of giving into oneself in selfishness, any kind of wish for that what you want for yourself, primarily sex, primarily enjoyments to which you are really not entitled and your body does not need, anything that you like to do regarding gossip with other people are so destructive that you don't know what you are doing because you, as I say, you are blind to it. At the same time, you're responsible in an unconscious way and when it dawns on you, that is, when the light goes up, then the realization that all of that in your unconsciousness you have done and perhaps you should pay for.

The sooner ~~that~~ one starts to realize that there is a payment connected, maybe that will help you, that maybe it will help you to wake up or to make attempts or to see what you ought to do. The realization, as Gurdjieff says, about your own death, which is destruction par excellence, that might help you when all the others, love, faith and hope, don't have the meaning any more for you. But it is possible gradually to change ones emotional states by really attending to such old, let's call them bromides, that have been

done to death many times because of misunderstandings, that again, within the realm of oneself and starting over again, as it were, from the beginning, that one in very simple language can say, But I hope, or, I have faith, or that one says, But I love to live. And be sincere and quite honest. It is a beginning. It is that what is possible. It is that, of course, what I feel a person ought to do and to try to eliminate gradually, purging himself from all such influences which he is now sending out and which he encourages because they are like bacteria, they multiply unless in time there is an antitoxin that would kill the germs. Then the limitations of antitoxin within the outer life of a man are very limited and because of that there are many toxin--toxic chemicals for ones inner life.

Don't destroy your inner life. Cherish it because it has an existence and it will lead to the beginning of a Kesdjanian body. Be honest about it for yourself, express it when you can and when there is no shame and when conditions would allow you to say it before one dies, I love you and I love my life and I love yours and it is necessary to say it in order to continue to understand each other.

To Gurdjieff, who was a king in his own right.

All right, I'll play a little.

End of Tape